1: Holmberg--11 (1941-42) 1950 Siriono
301, 824

"Cotton thread is employed extensively in arrow making, for wrist guards, in twining baby slings, and in decorating the body on festive occasions. It is generally coated with uruku, a red paint made from the seeds of Bixa orellana."

1: Holmberg--19 [5] (1941-42) 1950 Siriono-1-2
116, 825, 301

"Next in importance to uruku for decorative purposes are various bright-colored feathers (éo) which are glued into the hair with prepared beeswax (iríti). Like uruku, feathers are extensively employed to decorate the hair on festive occasions. It is important to note that the same types of feathers are always used no matter what the occasion may be: a birth, a death, a drinking feast, or a bloodletting rite. Those employed come from the toucan (red feathers from the back, yellow feathers from the breast, and white feathers from under the wings), from the curassow (downy white breast feathers), and from the harpy eagle (also the downy white breast feathers). Although there are many other brightly colored birds in the area—the macaw, for instance—the types mentioned above were the only ones I ever saw used for decorative purposes. The underlying reasons for this, other than that the ancestors had followed the same pattern, I was never able to ascertain.

It is the women who pluck the feathers, prepare them into tufts, and glue them into the hair. In the case of the toucan, when the bird is killed the breast skin is always removed with the feathers, which are later plucked for decoration. In the case of the other birds mentioned, the desirable feathers are plucked after the dead animal has been brought to the house. The tufts are made by first binding 8 or 10 of the down feathers together at the base with a piece of cotton string or bark fiber and then covering the binding with prepared beeswax. The tufts are glued to the hair by first softening the beeswax with a firebrand.

1: Holmberg--19 [5] (1941-42) 1950 Siriono-2
116, 825, 301

In addition to tufts of feathers, bunches of quills of the peccary, porcupine, and paca are sometimes glued into the hair of young boys so as to make them good hunters of these animals when they grow up."

1: Holmberg--19-20 (1941-42) 1950 Siriono
116, 301, 825, 462, 777

"Necklaces (ẽwi) are worn both for adornment and for magical reasons. Animal teeth are especially favored in necklace making. When a coati is killed and after it has been cooked and eaten, the eye teeth are extracted with the fingers and small holes are gouged out in the roots of the teeth by the men, who employ for this purpose an eye tooth of a rat, a squirrel, or a paca hafted to the humerus of a howler monkey. After a sufficient number of teeth (no specified number) have been obtained, they are strung on a piece of cotton [20] or bark-fiber string by the women. The penis bone of the coati or the gristle from the back of the ankle of the harpy eagle is sometimes added as a charm to these necklaces, which are worn especially by parents during the couvade period following birth."

1: Holmberg--20 (1941-42) 1950 Siriono
116, 301, 825

"Less often employed for making necklaces are the eye teeth of the spider monkey, which are drilled in the manner described above. Necklaces are sometimes made from the molar teeth of the peccary and the coati, but in such cases holes are not drilled in the teeth; they are merely tied to string which is placed around the teeth between the roots.

The hard black seeds of the chonta palm and toenails of the tortoise are sometimes drilled in the manner described above and are used for making necklaces. The base of the quill feathers of various birds, especially the parrot, the macaw, the harpy eagle, and the toucan, are also similarly employed. In the case of the toucan the windpipe may be dried, cut into sections, and strung into necklaces. Other products employed for making necklaces include small sections of young chuchio (the reed employed in arrow making), old hair wrapped in cotton string, sections of umbilical cord (also wrapped in cotton string and covered with beeswax), and even parts of discarded pipe stems."

1: Holmberg--20 [2] (1941-42) 1950 Siriono
116, 301, 554

"Age, sex, and status differences do not affect the wearing of necklaces, although, as we shall later see, certain ones seem to be worn only on specific occasions."

1: Holmberg--20 [3] (1941-42) 1950 Siriono
116, 301, 789

"Some mention should also be made of the widespread use of cotton string covered with uruku for magical and decorative purposes. This is wound around the wrists, the arms (above the elbows), the ankles, the legs (below the knees), and the neck of the father and mother after the birth of a child, and is worn for approximately a month thereafter. No rings, ear, nose, or lip ornaments are ever worn."

1: Holmberg--44 (1941-42) 1950 Siriono
116, 301, 531

"Art, apart from the song and dance, has remained at a very backward level among the Siriono. Beyond the stringing of necklaces, the painting of the body (without design), and the decoration of hair with feathers, no attempt is made to embellish anything. Most objects of the culture, in fact, seem to have a purely utilitarian reason for existence. Pottery is not only rude but plain. Such things as bows and arrows and calabashes are never decorated. Moreover, the idea of portraying some aspect of the culture, realistically or symbolically, by drawing, painting, or sculpture is completely foreign to these Indians."

1: Holmberg--69 [3] (1941-42) 1950 Siriono
116, 301, 846

"The second day after the birth of the child is spent in ornamenting the parents with feathers. Both are decorated in exactly the same way. A cowife or potential wife of the father usually performs the task. Again the man is usually decorated first. After the hair is trimmed, red and yellow feathers of the toucan are glued into the hair at the front of the head, tufts of curassow down covered with uruku are glued into the hair over the ears, and tufts of breast down of the harpy eagle (also covered with uruku) are glued into the hair at the back of the head. In addition to these feather ornaments in the hair, both parents are decorated with new cotton string covered with uruku. This is wound around the legs just below the knees, around the arms above the elbows, and around the neck. The face, arms, and legs are then smeared with uruku and the decoration is complete.

These decorations are sometimes applied to other members of the family, especially to a cowife or, in the case of a multiple birth, to either the cowife or sister of the mother who is designated to take immediate care of one of the babies. In such instances the cowives are decorated in the same fashion as the parents. In two of the cases which I observed, boys of about the age of puberty and standing in the yánde or potential spouse relationship to the mother also underwent the same ceremonies as the father, doubtless because they, too, had been having intercourse with the mother before and during pregnancy. The relationship between the parents and the child is thus generalized to coparents as well. Children and other members of the family, however, are not decorated, although a feather or two may be added to their hair while the parents are being adorned."

5: Radwan--294-295 T-3 (1928?) 1928 Siriono
116, 142, 283, 291, 301

The Siriono go completely naked. Their skin is copper brown; a member of this group appeared to be almost white. But on closer examination the colour showed itself to be light yellow. The women wear necklaces as ornaments; both sexes decorate their hair with feathers. [295] Above the elbows and below the knees, they wear cords. The men protect their wrist with a binding of similar cord against the returning bow string when releasing the arrow.